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as possible, in its historic frame. I have attempted to record the facts and to document them so that the reader may judge and interpret them on their own merits and to avoid interpretations, except in the conclusion. Most of my interpretations have been treated elsewhere (21, 22, 23, 24).

In this monograph statistics refer to the years 1933-34. For obvious reasons fictitious names for native informants occasionally have been used.

LANGUAGE

The Fijian language belongs to the Malayo-Polynesian linguistic stock. It consists of a number of dialects with a simple Melanesian grammar and mixed Melanesian-Polynesian vocabulary. The dialect of Mbau, formerly the principal chiefdom of Fiji, has become the official language, used by British colonial officials and missionaries and taught in the native schools. No pidgin is spoken.

I acquired some knowledge of the Mbauan dialect during six weeks on Viti Levu while awaiting transportation to Lau. I employed two Lauan boys, aged 28 and 19, who had learned some English in school on Viti Levu and Lakemba, to help me with the modern Lauan dialect, which is a mixture of the old Lauan dialect known by a few aged natives, the Mbauan dialect, and the Tongan language. I acquired a conversational knowledge of modern Lauan, but throughout the field work interpreters aided me in understanding informants and checked my study of the meanings of words. They helped me especially in dealing with abstract phases of the culture.

In this monograph the spelling of native words follows Hazelwood's Fijian dictionary (10), except where the simplified system of spelling he employed to facilitate teaching the written language to natives misrepresents the sound of the language. *Th* has been substituted for Hazelwood's *c*; *mb* for *b*; *ng* for *g*; *ngg* for *q*; *nd* for *d*; *tch* for *j* (Lauan dialect). These sounds may be expressed phonetically as follows:

th = ð	ngg = ŋg	mb = ᵐb
ng = ŋ	nd = ⁿd	tch = tʃ

Place names follow British Admiralty charts except those of villages and other small specific localities in southern Lau, most of which have never been mapped. These have been recorded as pronounced in the Lauan dialect by the natives.

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604 606 618 [177] land people the *vasu* did not exist, but that the mother's brother's clan prepared and assembled property for the sister's son. They then notified the sister's son, who came and took the property, which was called his share (***vakalutulutu***). This suggests that the formal presentation of property between the mother's brother and the sister's son is old in Lau. The idea of seizure of property may be intrusive from Tonga where it is a part of the *fahu* (*vasu*) institution. (Gifford, 9, pp. 22-23.)

SOCIAL CEREMONIAL

554 576 Social life in Lau conforms to strict rules of etiquette based on rank. The same pattern of behavior, with variations in degree of elaboration according to rank, is used down the whole social scale. Each individual observes the main rules of the polite (***vakarokoroko***) etiquette toward persons, whether related or not, of higher rank or toward persons who stand in the avoidance relationship. The rules are learned by children before the age of seven or eight, and infringement of them causes a loss of social prestige. [867 558]

The fine points of chiefly etiquette are known only by high ranking persons who have at some time been members of the chief's court at Tumbou, where social life is most highly formalized.

554 576 643 198 In the presence of the high chief one behaves in the polite manner. No one is allowed to stand erect. Persons of low rank sit before him cross-legged with bowed heads. They often tremble with excitement. They are ashamed and look down at the ground. They crouch or bend low when he passes. Persons of low rank rarely speak in the presence of the chief. Respect is shown by silence. Joking is forbidden. A special phraseology, called polite speech (***vosa vakarokoroko***) is used in the chief's presence. This phraseology is in the Mbauan dialect and consists mainly of metaphors employed instead of the usual terms for parts of the body, actions, property, and personal relationship. [184] Polite speech is used mainly on Lakemba. It is rarely heard in southern Lau and few natives know it. (Hocart, 15, pp. 46-49.)

The chiefly greeting (***tama***) consists of the exclamation, "O . . . . oa!" All chiefly ceremonial is in the polite speech. Formerly infringement of chiefly etiquette in the presence of the chief was punished by clubbing or death, depending upon the rank of the chief and upon the offense. [689] A simplified form of chiefly etiquette is used in the presence of minor chiefs and relatives who stand in the respect relationship.

554 576 Guests visiting a man's house observe definite rules of etiquette. No one except the owner is allowed to sit on the foundation mound or the door sill of the house. The interior of the house is divided into three parts. The lower end of the house (***sue***), extending from the main entrance (***katumba i sue*** or ***katumba kumba i ra***) to the first supporting posts, is public. The middle of the house (***mbuto ni vale***), the main section between the supporting posts, is

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A large sailing canoe requires a crew (*kai mua*) of at least three men, including the skipper. The crew takes turns at the steering paddle and the sheet. 502

In order to keep the outrigger to windward, either end of the canoe is used as the head. In tacking the yard is lifted out of the tack socket on the head-board, carried astern the length of the canoe, and placed in the tack socket on the stern-board. At the same time the mast inclines slightly toward the stern. The sheet is passed around the outside of the sail, which turns inside out, and the canoe proceeds stern ahead on the new tack at right angles to its former course.

The Lauans are not fearless sailors. They do not venture forth if there is a suspicion of black clouds on the horizon. Frequently they sail in canoes that are out of repair—the sail ripped, the lashings loose, or the rigging weak. Rather than repair them, they wait for very fair wind and weather. They plan routes in short relays rarely more than 40 miles long between islands. They have a highly developed sense of sight through the dark and can see the outline of an island long after it has been lost to untrained eyes. They avoid sailing at night, however, and have to a great extent lost the art of navigation by the stars. They say that on dark, stormy nights the stars are of no help anyway. Only the best and most experienced sail by the stars. One of these is Rasolo of Nggalinggali, whose father was a Tongan and whose mother was a woman of the Naivotavota clan. Rasolo says each island has several stars. When one is left behind or sets, another is used. [821]

The route to Ono is considered the most difficult in Lau. Sailors say that the passage between Kambara and Wangava (called I Vuthuninggase, Anger of the Ancestors) is the roughest in Lau. A place on the route between Namuka and Wangava, where a canoe once struck a storm and its load of breadfruit was dumped, is called Mbuia Uto (Throw out the Breadfruit). Between Lakemba and Olorua is a place called Na Lenggandau (Turning Point).

Provisions for the trip usually consist of drinking nuts and enough cooked garden food for one scant meal, since the crew plan to reach their destination before nightfall. On the trip I made from Ongea to Kambara the crew took neither food nor drinking nuts.

If a canoe is becalmed the crew whistle and call for the wind. They shout when a breeze comes up. Formerly they sang songs. [198 789]

The Kambara people say that in sailing to Lakemba the small end (stern) of the canoe is used as the head, but in sailing to Kambara the large end (bow) is used because the greenheart originated at a place called Vunivesi (origin of the greenheart) where Ndaunisai landed on Kambara. This would,